# THE RIGHTEOUS MAN'S HABITATION,

In the Time of

# PLAGUE AND PESTILENCE.

BEING

## A brief Expoſition of the XCI. *PSALM.*

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Pſalm. 31. 2, 3.

*Be thou my ſtrong rock, for an houſe of defence to ſave me. For thou art my rock and my fortreſs; therefore for thy name ſake lead me, and guide me.*

*LONDON:* Printed for *T. F.* 1665.

# PSALM XCI.

HE *that dwelleth in the ſecret place of the moſt High, ſhall abide under the ſhadow of the Almighty.*

2. *I will ſay of the* Lord, He is *my refuge, and my fortreſs: my God, in him will I truſt.*

3. *Surely he ſhall deliver thee from the ſnare of the fowler:* and *from the noyſom peſtilence.*

4. *He ſhall cover thee with his feathers, and under his wings ſhalt thou truſt: his truth* ſhall be thy *ſhield and buckler.*

5. *Thou ſhalt not be afraid for the terror by night:* nor *for the arrow* that *flieth by day:*

6. Nor *for the peſtilence* that *walketh in darkneſs:* nor *for the deſtruction* that *waſteth at noonday.*

7. *A thouſand ſhall fall at thy ſide, & ten thouſand at thy right hand:* but *it ſhall not come nigh thee.*

8. *Only with thine eyes ſhalt thou behold, and ſee the reward of the wicked.*

7. *Becauſe thou haſt made the* Lord, which is *my refuge,* even *the moſt High, thy habitation:*

10. *There ſhall no evil befal thee, neither ſhall any plague come nigh thy dwelling.*

11. *For he ſhall give his Angels charge over thee, to keep thee in all thy wayes.*

12. *They ſhall bear thee up in their hands, leſt thou daſh thy foot againſt a ſtone.*

13. *Thou ſhalt tread upon the lion and adder: the young lion and the dragon ſhalt thou trample under feet.*

14. *Becauſe he hath ſet his love upon me, therefore will I deliver him: I will ſet him on high, becauſe he hath known my name.*

15. *He ſhall call upon me, and I will anſwer him: I* will be *with him in trouble, I will deliver him, and honour him.*

16 *With long life will I ſatisfie him, and ſhew him my ſalvation.*

THis *Pſalm* ('tis thought) was made upon the occaſion of the plague and peſtilence that was in *David's* time. So *Molerus*; wherein you have the beſt Antidote againſt the plague and peſtilence. The whole *Pſalm* is nothing elſe but a great promiſe of ſpecial protection for thoſe that truſt in the Lord in the time of the plague: wherein three or four things are moſt eſpecially conſiderable, the *Evil, Danger and Miſery of the Plague and Peſtilence*; protection and deliverance promiſed in the time thereof: the perſons upon whom the promiſe is intailed; the way, mode, means, and manner, how God will deliver and protect in the time of a plague. As for the evil, danger, and miſery of the plague or peſtilence, you have

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it in many terms expreſſed in ſeveral verſes. In the third verſe 'tis called *the ſnare of the fowler*; *He will deliver thee from the ſnare of the fowler*; 'tis called the ſnare of the fowler, becauſe it takes men before they are aware; the word *and*, that follows, ſhould not be in the line, ſo the next words do explain it, *He ſhall deliver thee from the ſnare of the fowler: from the noiſome peſtilence*: then 'tis called the noiſom peſtilence. In the *Hebrew* 'tis called the peſtilence of woes or calamity, that is, moſt calamitous peſtilence, that diſeaſe or ſickneſs, that is accompanied with the moſt calamity. In the 5th verſe 'tis called *the terror by night*, and, *the arrow that flieth by day*: for with this arrow God doth kill and hit men at a diſtance, a great way off, when they think to flie away and be at reſt. 'Tis ſaid in the ſixth verſe, that it *walketh in darkneſs*; and it is called *deſtruction that waſteth at noon-day*, in regard of the ſpreading and infective nature of it. At the thirteenth verſe 'tis compared unto *the lion and adder, the young lion and the dragon*, for the deſtructive and devouring nature of it, which nothing can ſtand before.

Secondly, as for the protection promiſed in the time thereof, you have that in the general at the firſt verſe, *He that dwelleth in the ſecret place of the moſt High, ſhall abide under the ſhadow of the Almighty*; more particularly at the third verſe, *Surely he ſhall deliver thee from the ſnare of the fowler, from the noiſom peſtilence: He ſhall cover thee with his feathers, and under his wings ſhalt thou truſt. His truth ſhall be thy ſhield and buckler*, at the 4th verſe. At the 5th and 6th verſes again, *Thou ſhalt not be afraid for the terror by night*; *nor for the arrow that flieth by day*; *nor for the peſtilence that walketh in darkneſs*; *nor for the deſtruction that waſteth at noon-day*. And again, *A thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand*: (in the 7th verſe) *but it ſhall not come nigh thee*. In the 10th verſe, *No evil ſhall befal thee, neither ſhall any plague come nigh*

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*thy dwelling. For he ſhall give his angels charge over thee, to keep thee in all thy wayes.* And at the laſt verſe, *With long life will I ſatisfie him, and ſhew him my ſalvation.*

As for the perſons whom this promiſe of Protection is entailed upon, they are ſuch as *do truſt in the Lord. He that dwelleth in the ſecret place of the moſt High; that ſay of the Lord, he is my refuge and my fortreſs: my God, in him I will truſt*, verſe 2. And at the 9th verſe, *Becauſe thou haſt made the Lord, which is my refuge, even the moſt High, thy habitation: there ſhall no evil befal thee, neither ſhall any plague come nigh thy dwelling. Thou ſhalt not be afraid for the terror by night: nor for the arrow that flyeth by day*, at the fifth verſe. And as for the means, and way, and mode how God will deliver in the time of the plague, he will do it by his Angels; *There ſhall no evil befal thee, neither ſhall any plague come nigh thy dwelling. For he ſhall give his Angels charge over thee, to keep thee in all thy wayes. They ſhall bear thee up in their hands*, &c.

From all which then, I take up this Doctrine or Obſervation: Though the danger, evil, and miſery of the Peſtilence be exceeding great, yet God will in an eſpecial manner protect and deliver thoſe that do truſt in him in the time of a plague.

For the clearing and proſecution whereof, firſt of all, I ſhall a little labour to ſhew you, that the evil, miſery, and danger of a Plague is exceeding great. 2ly. That yet the Lord will protect and deliver thoſe that do truſt in him. 3ly. What that Faith is, and what that Truſt is, that God hath promiſed this protection to in the time of a Plague. 4ly. I would anſwer to ſome objections, queſtions, or caſes of conſcience. Then 5ly. ſhew how, and by what means God will protect and deliver in the time of a plague. Then call upon you and my ſelf, to do our duty in this Day.

As for the firſt, I ſhall not be long in it. The miſery and danger

danger of the Plague is ſufficiently known. It is called the *Plague* above all other diſeaſes, as if it were the *Plague* of plagues.

The ſeveral and particular judgments and evils that fell upon *Pharaoh*, they were called Plagues, they were all plagues; but now the Peſtilence carries the name of the Plague, as if that of all other diſeaſes were the plague of plagues.

It is, firſt of all, a moſt dreadful and terrible diſeaſe: it is here called in this Pſalm, *the terrour by night*, 5. verſe, *Thou ſhalt not be afraid by the terrour by night:* terrour by night, why? the night it ſelf is a time of fear and terrour: darkneſs brings fear; but the Plague is the Night of nights, and the King of Terrours. How do men quake and tremble, and fly away at the noiſe of this? the report of this? When God appeared in his greatneſs, majeſty and glory, gave a terrible appearance of himſelf, 'tis ſaid in the third of *Habakkuk*, that the Peſtilence went before him, in the 3d. verſe, *God came from Teman, and the Holy One from mount Paran, Selah. His glory covered the heavens, and the earth was full of his praiſe, and his brightneſs was as the light. He had horns coming out of his hand, and there was the hiding of his power.* In the 5. verſe, *Before him went the peſtilence, and burning coals went forth at his feet.* Before him went the Peſtilence, as his Officer and Executioner. When the Lord doth ſet forth his terrible appearance, thus he ſets it forth, *The peſtilence went before him.* Without all doubt, it is that diſeaſe that is moſt dreadful and terrible. And 2ly, as 'tis the moſt dreadful and terrible diſeaſe, ſo it is the moſt painful diſeaſe. The more ſuddenly any man is taken away in his ſtrength, the more painful is his diſeaſe he dies of: a man that is ſpent with ſickneſs, he is eaſily blown out; but when a man in his full ſtrength ſhall ſuddenly dye, it coſts him a great deal of pain. Thus it is, when the Plague takes one away in his full ſtrength in a little time, therefore it is a very painful diſeaſe;

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and as it is a very painful diſeaſe, ſo 'tis an uncomfortable diſeaſe: then all friends leave us, then a man or woman ſit and lye all alone, and is a ſtranger to the breath of his own relations. If a man be ſick of a feaver, 'tis ſome comfort that he can take a bed-ſtaff and knock, and his ſervant comes up and helps him with a cordial. But if a man be ſick of the Plague, then he ſits and lyes all alone; 'tis the moſt uncomfortable diſeaſe: and as it is that diſeaſe that is moſt uncomfortable, ſo 'tis that diſeaſe that is moſt mortal, and therefore of all other diſeaſes 'tis called *Death*. In the ſixth of the *Revelation*, we read of *the ſword and famine*, in the former part of the Chapter: but in the 8th. verſe, *And I looked, and behold a pale horſe; and his name that ſate on him was Death.* The ſword is ſpoken of plainly before in the 4th. verſe, *And there went out another horſe, that was red: and power was given to him that ſat thereon, to take peace from the earth, and that they ſhould kill one another: and there was given unto him a great ſword*; there's the Sword: then at the 6th. verſe there's a Famine, *I heard a voice in the midſt of the four beaſts ſay, A meaſure of wheat for a penny, and three meaſures of barley for a penny:* Now at the 8th. verſe comes on the Peſtilence, and that is called *Death*; not the ſword, or famine, but the Plague is that which hath the name of Death; becauſe of all other diſeaſes it is the moſt mortal; and as it is the moſt mortal diſeaſe, ſo 'tis the moſt unavoidable diſeaſe. It may be avoided through the goodneſs of God; but I ſpeak comparatively, of all diſeaſes 'tis the moſt unavoidable. And 'tis the diſeaſe that is the moſt emptying diſeaſe; it empties houſes, and it empties towns, and empties cities. God threatens to empty a Nation as a man empties a diſh, and wipes it, and turns it upſide down. So to a family it is the moſt emptying diſeaſe of all other. But I will not ſtay here; 'tis too manifeſt, that this evil, miſery and danger of a Plague is exceeding great.

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But yet in the ſecond place, there are a generation whom God will protect and deliver in the day of a Plague. It was alwayes ſo in the moſt deſolating judgements: when the Floud came was *Noah* and his houſe ſpared; and when *Sodom* was deſtroyed, there was *Lot* and his houſe preſerved and delivered. In the 6th. Chapter of *Iſaiah*, ye read of a Deſolation that looks like a Plague, *Then ſaid I, Lord, How long? And he anſwered* (at the 11th verſe) *until his cities be waſted and without inhabitants, and the houſes be without man, and the land be utterly deſolate, and the Lord have removed men far away:* Yet, ſayes he, at the 13 verſe, *There ſhall be a tenth, and it ſhall return, and ſhall be eaten as a teyle tree, and as an oak whoſe ſubſtance is in them,* &c. yet there is a generation whom the Lord will preſerve and deliver in ſuch a general deſolation as this. But who are theſe? this Pſalm tells us, *they are ſuch as do truſt in the Lord*; thoſe that truſt in the Lord in the time of a Plague.

But why is there ſuch a promiſe of protection entailed upon thoſe that truſt in the Lord in the time of a Plague? why, firſt of all, God will be all that to us which we make him, and build upon him for: as in the 31 Pſalm 2. & 3. v. Be thou my rock, for thou art my rock; be thou my defence, for thou art my fortreſs: in the latter end of the 2d. verſe, *Be thou my ſtrong rock, for an houſe of defence to ſave me, for thou art my rock and my fortreſs.* Lord, be that unto me, which I build upon thee for. Thou art my rock, therefore be my rock: this is his argument. Now by Faith and truſting in the Lord, we do make God our protector, and therefore he will be a protector to thoſe that truſt unto him in time of a Plague.

2ly. Thoſe that honour providence, ſhall be kept by providence. *Jacob*, what a wonderfull great eſtate he attained unto? he preſented *Eſau* with a preſent fit for a King to give; how came he by this great eſtate? there was a controverſie betwixt *Laban* and him, and he puts the buſineſs upon pro-



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vidence, and providence made him rich: those that honour providence, shall be kept by providence. Faith and trusting in God in the time of a Plague, honours providence; therefore they that trust in God in such a day, shall be kept.

3ly. Thereby God is ingaged to help and deliver. In the 37. Psalm, last verse, *The Lord shall help them and deliver them, he shall save them because they trust in him*; because they trust in him. God is engaged to help and deliver, if men trust in him. So in *Isaiah* 26. v. 3. *Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee.* Our very trusting in the Lord for deliverance, and protection, doth engage God to deliver and protect.

4ly. When did God do ever any great thing, but it was put upon Faith. Ye read of great Victories in the time of the old Testament, and these were put upon Faith: ye read of great cures in the time of the new Testament, and those were put upon Faith. When did God do any great thing but it was put upon Faith? Now to be preserved and protected in the time of a Plague, when thousands fall on the right hand and on our left, 'tis a great matter, next unto a miracle, therefore it must be put upon Faith.

Again, God will honour those persons, and those graces most, that honour him most: of all graces Faith honours God most, therefore God will honour that most; no wonder then that this protection is put upon Faith and trusting in the Lord.

One thing more. There lyes a blessing in course for all those that put themselves under the wing of the Lord in trusting him. In the second of *Ruth*, ver. 12. sayes *Boaz* to *Ruth*, *The Lord recompence thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust*; under whose wings thou hast put thy self. 'Tis Faith, and Faith only that puts us under the wings of God. *Psal.* 57. at the first verse, *Be merciful unto me, O God, be merciful*

*merciful unto me, for my ſoul truſteth in thee, yea, in the ſhadow of thy wings will I make my refuge, until theſe calamities be over-paſt:* it is Faith that doth put a man under the wing of God. In the 36. *Pſal.* and 7. verſ. *How excellent is thy loving kindneſs, O God, therefore the children of men put their truſt under the ſhadow of thy wing.* Faith of all other graces puts a man under the ſhadow of Gods wing, and there lies a bleſſing in courſe (I ſay) for all thoſe that put themſelves under Gods wing; therefore no wonder that this great promiſe of protection and deliverance in the time of a Plague is entailed upon truſting in God.

Well, but then thirdly, what Faith is this, what Truſt is it that God hath promiſed protection and deliverance to in the time of a Plague; what act of Faith is it? what Faith is it? I anſwer, Firſt, there is a faith of perſwaſion, called Faith, whereby men are perſwaded and verily believe that they ſhall not dye nor fall by the hand of the Plague. This is well; I do not find in the 91. *Pſalm*, that this protection is entailed upon this perſwaſion, neither do I find this faith here mentioned.

2ly. There is a Faith of Relyance, whereby a man doth rely upon God for ſalvation; this is a juſtifying faith, true juſtifying faith; this is true Faith indeed; but I do not find in this *Pſalm*, that this promiſe of protection and deliverance in the time of a Plague is entailed upon this, nor that this is here mentioned.

But again 3ly. There is a Faith, I may call it a faith of recourſe unto God, whereby a man doth betake himſelf unto God for ſhelter, for protection, as to his habitation; when other men do run, one this way, another that way to their hiding places, in the time of a Plague; for a man then to betake himſelf to God as to his habitation, I think this is the Faith that is here ſpoken of in this 91. *Pſalm*; for do but mark the words of the *Pſalm*: at the firſt verſe, *He that*

*dwelleth in the secret place of the most High*, in the hiding place of the most High; as if he should say, when others run from the Plague and pestilence, and run to their hiding places, *he that dwelleth in the secret place of the most High*, that betakes himself to God as his hiding place and his habitation, he shall abide under the shadow of the Almighty, shall be protected, and so at the 9th. verse, *Because thou hast made the Lord which is my refuge, even the most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling*; as if he should say to us, in time of a Plague men are running and looking out for habitations and hiding places; but because thou hast made the Lord thy habitation, and hast recourse to him as thy habitation, *no evil shall befall thee, neither shall the plague come nigh thy dwelling*: and again at the 11. verse, 'tis said, *He shall give his Angels charge over thee, to keep thee in all thy wayes*, the wayes of thy calling; as if he should say, in the time of a Plague men will be very apt to leave station and calling, and so run away from the Plague and pestilence: (saith he) *he shall give his angels charge over thee, to keep thee in all thy wayes*, the wayes of thy calling and place; that is, look when a man in the time of a Plague shall conscientiously keep his station and place, and betake himself to God as his habitation, this is the Faith that is here spoken of, and this is the Faith that God hath promised protection to, here in this 91. *Psalm*.

But you will say then, is it not lawful to fly in the time of Persecution? yes, without all doubt it is, so you carry God along with you for your habitation, so you make God your habitation still, a man may lawfully seek the preservation of his life and the life of his family.

But stay; the Plague is called the hand of God; and can a man flee from the hand of God; mark a little for answer: The hand of God is either mediate or immediate; suppose that the

the Plague or peſtilence were the immediate hand of God, and nothing of nature or infection in it: yet 'tis lawfull to fly, 'tis lawfull to go out of that place where the immediate hand of God reſts. In the 16*th* of *Numbers* there was an immediate hand of God upon *Korah*, *Dathan* and *Abyram*, for the earth opened her mouth and ſwallowed them up; here was an immediate hand of God: yet the Lord ſpeaks unto *Moſes and unto Aaron, ſaying*, in the 21. verſe, *Separate your ſelves from amongſt this congregation, that I may conſume them in a moment*; and at the 24. verſe, *Speak unto this congregation, ſaying, get ye up from about the tabernacle of Korah, Dathan and Abiram*; which was the immediate hand of God, and yet notwithſtanding they were to go from among them that the hand of God fell upon, though 'twere an immediate hand. And in the following part of the Chapter the ſame expreſſion is uſed for the Plague: in the 44. *v. They murmured, and the Lord ſtrook them with the Plague.* Well, the Lord ſpake unto *Moſes, ſaying*, in the 45. verſe, *Get you up from amongſt this congregation, that I may conſume them as in a moment*: the ſame that is ſaid before, is ſaid here concerning the Plague. So that I ſay, although the Plague were the immediate hand of God, and there were nothing of nature or infection in it, yet it were lawfull to fly.

But ſecondly, the Plague or Peſtilence is not ſo the hand of God, as if there were no infection in it; for if there were no infection in it, if there were not ſomthing of nature in it, it could not be cured by remedies, nothing would do good; therefore it is not ſo the hand of God, as if there were nothing of infection in it; but 'tis called the hand of God becauſe Gods providence hath a ſpecial hand in the ſending and ordering of it. So now, the Famine may be called Gods hand: God ſends it, *I will call for a famine upon the land*, ſayes God: a Famine is of Gods ſending, and therefore may I not fly from a Famine? *Abraham*, when there was a Famine in the

the land went down to *Abimelech*: *Isaac*, when there was a famine in the land went down: and *Jacob* when there was a famine in the land went down to *Egypt*. And is it lawfull to fly in the time of Famine, and is it not lawful to fly in the time of a Plague? Certainly the one as well as the other.

But then you will say, if the Lord hath promised protection and deliverance to those that trust in him in the time of a Plague, whether is it possible for a believer to dye by a Plague, seeing the whole Psalm is made to those; and Promise such protection to those that trust in the Lord, whether may a believer dye of the Plague? without all doubt he may. Seventy thousand dyed in *David's* time; do you think there was not a good man among them? 'tis recorded of several good men, that they dyed of the Plague; but you know what's said, *All things fall alike to good and bad.* If a good man may not dye of the Plague, how can all things fall alike to good and bad?

But how then is the promise fulfilled, if that a believer may dye by the hand of a Plague? yes, very well: for possibly a believer may be out of his way as good *Josiah* was, and dyed, though God promised him that he should dye in peace. No disparagement to the promise, for he was out of his way, and this promise of protection in the time of a Plague is made to those believers that are in Gods way: *He will give his Angels charge over thee, to keep thee in all his wayes*; therefore if a believer be out of Gods way and dye, 'tis no disparagement to this promise.

But 2ly. You must know that this promise of protection and deliverance is not made to a believer as a believer, but as acting and exercising Faith; for though a man be a believer if he do not act and exercise his faith, this promise will not reach him; therefore if a believer dye not exercising faith and trusting in God, no disparagement to the promise.

Thirdly,

Thirdly, you muſt know that this promiſe is made to a believer barely exerciſing and acting faith; but ſuch an act of faith, and ſuch an act of truſt as you have heard of: therefore, though a believer dye, and dye exerciſing ſome faith, yet this promiſe is fulfilled; for it is made to ſuch an act of faith as you have heard of.

But then again 4ly, you muſt know this promiſe is not made to a believer abſolutely, but in oppoſition to the wicked: therefore 'tis ſaid, the Lord having promiſed this to a believer, *that no evil ſhould befal him, though a thouſand ſhould fall at his ſide, and ten thouſand at his right hand*; at the 8. verſe 'tis ſaid (ſo *Montanus*, rather then *only but*) *with thine eyes ſhalt thou behold, and ſee the reward of the wicked*: as if he ſhould ſay, though this or that particular believer dye of the Plague; Believers ſhall out-live the wicked, and be laſt upon the ground, and they ſhall ſee the reward of the wicked; they ſhall ſee this judgment ſweep away the ungodly.

But again further, if I ſhould interpret this as *Auſtin* doth in the firſt of *John* concerning Chriſt; where 'tis ſaid, *he enlightens every one that come into the world*, that is (ſayes *Auſtine*) all that are enlightened are enlightened by him. As you ſay of a School-maſter in a Town, this School-maſter teaches all the boys in the Town; not that he teaches every particular boy in the Town, but that all that are taught, are taught by him. So ſaye he, Chriſt enlightens every one that comes into the world, that is, all that are enlightened, are enlightened by him. So here the Lord doth promiſe protection and deliverance to all thoſe that do believe in the time of a Plague, that is, all that have protection and deliverance (in the time of the Plague) have it from him.

But to end this, I do think that this 91. *Pſalm* doth hold forth a promiſe of ſpecial protection in the time of a Plague, for believers; the ſcope of it is not, that every particular believer ſhall not dye; but the driſt and ſcope of the *Pſalm* is,

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to hold forth *a speciality of protection* for believers in the time of a Plague. For as the time of a Plague is a time of special danger; so God hath given out a special promise, and there shall be a speciality of protection for his people in the time of this danger; and that is the meaning of this place.

Well, but how, and by what means will God protect and deliver those that trust in him in the time of a Plague?

For that I shall say only thus much, He will do it by the ministration of Angels, specially by the ministration of Angels: when Angels go forth to destroy, then Angels must go forth to deliver, seal, and secure; as in the 7th. of the *Revelation*, and first verse, *After these things I saw foure angels standing at the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God; and he cryed with a loud voice to the foure angels to whom it was given to hurt the earth, and the sea, saying, hurt not*, &c. When Angels go forth to hurt, then Angels must go forth to seal, and save, and protect. Now in the time of a Plague, Angels go forth to destroy; therefore, saith the Lord here, *I will give my angels charge over thee, to keep thee in all thy wayes, they shall bear thee upin their hands, least thou dash thy foot against the stone.* Have I given my Angels commission to destroy? I have given my angels charge over thee to keep thee in all thy wayes. Thus now men shall be preserved and delivered in the time of a Plague, by the ministry of Angels. And so you have the words opened.

Now to bring things home to our selves by way of application. Here we may see what is our work, our great work in this day. The day we are fallen into is a dark day, a day of the Plague and the Pestilence: 'tis good for us to inquire what our works is, 'tis good at all times, but now especially to inquire what our work is. Oh, what is my work this day?

Now

Now the work of this day, our work is to trust in the Lord; this is the work that protection and deliverance in the time of a Plague is entailed upon. Who is there that does not desire to be protected and delivered from this Plague? Oh, that I and my family may be preserved! behold here your Antidote to keep you from the Plague; *Trust in the Lord, as ever you and your family may be protected now in this evil day. Trust in the Lord, and call upon yours to trust in the Lord!*

But what shall we do that we may trust in the Lord in this day of the Plague? First of all, you must repent of your own sins, and be sorrowful for the sins of others, and of the times wherein you live. When the Plague came in *David's* time, you know what *David* did, he repented, *Lord* (says he) *I have done foolishly; as for these sheep, what have they done? 'Tis I Lord, 'tis I.* So let every one do; this God expects in the time of a Plague. In the 4th. Chapter of *Amos*, says the Lord there in the 10. verse, *I have sent among you the pestilence after the manner of Egypt; your young men have I slain with the sword, and have taken away your horses, and I have made the stink of your camps to come up unto your nostrils; yet have ye not returned unto me, saith the Lord.* When God sends the pestilence, then he expects that men and women should return unto him; repent and return unto him, in the 9th. of *Ezekiel*; those that sigh and mourn for the abominations, they are marked, when men go into the City with their destroying weapons. Those that sigh and mourn for the evil of the times, they are the marked men. They are not marked for deliverance, that do abstain from sin; a man may be given to drunkenness, and may leave his drunkenness, but that will not bring him under the mark: Men are not brought under the mark for deliverance, that do repent of their own sin; but the mark is set upon those that do mourn for other mens sins: but now I put both together; If you trust in the Lord in this evil day, in the time of a

Plague, repent for your own ſins, and mourn for the ſins of others. For how can I truſt in the Lord for protection, if I do not repent of my ſins? if I live in any ſin, and do not turn from all my evil ways, how can I truſt in the Lord? I cannot do it: therefore repent and be ſorrowful for your own ſins, and for the ſins of others.

Secondly, Get aſſurance of your intereſt in Chriſt: Chriſt is our great High Prieſt that makes the atonement, as *Aaron* did in the time of a Plague; it is by the miniſtry of Angels eſpecially that we are kept in the time of a Plague. Now ſays our Saviour Chriſt to *Nathaniel, becauſe I ſaw thee under the fig-tree, believeſt thou? thou ſhalt ſee greater things than theſe. And he ſaith unto him, verily, verily I ſay unto you, hereafter ye ſhall ſee heaven opened, and the angels of God aſcending and deſcending upon the ſon of man.* The Angels aſcend and deſcend upon Chriſt, all the miniſtry of Angels is upon Chriſts account, and you are preſerved and protected in the time of a plague by the miniſtration of Angels: what then? get an Intereſt in Chriſt, and if you doubt of your intereſt, get aſſurance, do not let that ſlip now; now get an intereſt in Chriſt, now get aſſurance.

Thirdly, Go to God to make good this promiſe; in this 91. Pſalm, if you do but mind it, the Lord doth not onely promiſe protection and deliverance from the Plague to thoſe that truſt in him, but he promiſes grace to truſt in him; he promiſes protection upon condition that you truſt in him, and he promiſes you grace alſo to truſt in him: (ſaith he) at the 3th. verſe, Art thou afraid, and canſt not truſt in me! *Thou ſhalt not be afraid for the terrour by night, nor for the arrow that flyeth by day*; at the 4th. verſe, *He ſhall cover thee with his feathers, and under his wings ſhalt thou truſt*; *Thou ſhalt not be afraid*, &c. thou ſhalt be ſecure, and I will keep thee from fear. The Lord that hath promiſed protection in the time of a Plague, hath alſo promiſed freedom from fear, and grace

grace to truſt in him; therefore go to God for this grace, go to him to make good this promiſe.

Then again fourthly, conſider what motives ye have to truſt in God in the time of a plague; you will ſay, what arguments or motives have we in the conſideration whereof we may be moved to truſt in God in the time of a plague? there are many; give me leave a little, that we may help one anothers faith in this needful day.

Firſt of all, though the deſtroyer be abroad, yet there is a man with his pen and ink-horn by his ſide alſo abroad, and that man is your friend, 'tis Chriſt: as you read in the 9th of *Ezekiel*, there goes a man out with a pen and ink-horn by his ſide, to mark thoſe that ſigh, and mourn, and cry for the abominations that are done. Now to this man Chriſt is a friend, and therefore why ſhould not you believe? why ſhould you not truſt in the Lord?

But 2ly. If that the Lord do know thoſe that do truſt in him in the time of a plague, why ſhould you not truſt in him? In the firſt Chapter of *Nahum* you find very great expreſſions of Gods anger and indignation; 'tis ſaid (at the 2. verſe) *God is jealous, and the Lord revengeth, the Lord revengeth and is furious; the Lord will take vengeance on his adverſaries, and he reſerveth wrath for his enemies*, &c. At the 5th verſe, *The mountains quake at him, and the hills melt, and the earth is burnt at his preſence, yea, the world and all that dwell therein; who can ſtand before his indignation? and who can abide in the fierceneſs of his anger? his fury is poured out like fire, and the rocks are thrown down by him*: What then? (in the 7th verſe,) *The Lord is good, a ſtrong hold in the day of trouble, and he knoweth them that truſt in him.* The Lord when he is angry, doth diſtinguiſh betwixt thoſe that truſt in him, and thoſe that do not truſt in him. If a man be angry and in fury, he ſtrikes any that comes in his way, he does not know his friends from his enemies; but the Lord knows them that

truſt in him, though he be angry, and in fury, and in indignation, yet he knows them that truſt in him; and therefore why ſhould ye not truſt in the Lord in the day of a Plague.

3ly. If that Plague and Peſtilence do make room for Gods people, why ſhould ye not truſt in the Lord in the time of a Plague? what (think you) ſhould be the meaning of that which we read in the 3d of *Habakkak? Before him went the Peſtilence, and burning coals went forth at his feet.* When was this? it was when God led his people into *Canaan: God came from* Teiman, *and the Holy One from mount* Paran. *(Selah.) His glory covered the heavens, and the earth was full of his praiſe; before him went the peſtilence, and burning coals went forth at his feet.* He ſent the peſtilence among the *Canaanites*, and the *Hittites*, and the *Pereſites*, to conſume them and make way for his people. God can ſend a Peſtilence into a City, to make room for his people, and to take off perſecution. You ſee you have Scripture for it, *before him went the peſtilence*: now I ſay, if God by a Peſtilence can, and doth, and will make room for his people, why ſhould not ye, who are the people of God, truſt in the Lord in the day of a Plague?

4ly. If there be mercy with the Lord in the time of a plague, if God be ready to be intreated, & to receive atonement, and to ſhew mercy unto his people, why then ſhould not you truſt in the Lord in the time of a Plague? Now I pray look upon the ſtory of *David's* time, and you may ſee how ready God was to ſhew mercy in the day of a Plague. Firſt of all, upon that ground God told *David* where the Temple ſhould be built, which he never told him before: but 2ly. look into the ſtory, and you ſhall ſee what abatement there is; how God threatned, & abates. There was threatned ſeven years famine, and obſerve two abatements; firſt *Chron.* 21.12. God came to *David*, and ſaid, thus ſaith the Lord, chuſe thee either 3. years famine. In the 2 *Samuel* 24, 'tis 7. years famine: in the 13. v.

God

*God came to* David *and told him, and ſaid unto him, ſhall ſeven years of famine come unto thee in thy land, or wilt thou flee three moneths before thine enemies:* ſeven years of famine, ſayes one place; three years of famine ſayes the other: why? becauſe *God* abates. Well, but there is a great abatement if you look upon the buſineſs of the Plague. The Lord gave *David* his choice; *Shall ſeven years of famine come unto thee in thy land, or wilt thou fly three months before thine enemies, or that there be three days peſtilence in thy land?* well, at the 15th verſe, 2 *Sam.* 24. 15. *So the Lord ſent a peſtilence upon* Iſrael, *from the morning even to the time appointed*: the time Appointed, how long was that? what, three dayes? no, there was abatement; how doth that appear? *So the Lord ſent a peſtilence upon* Iſrael, *from the morning even to the time appointed*; even to the Evening Sacrifice, for ſo it ſignifies: but how do you prove that it did not laſt three dayes? by two reaſons, ſays *Peter Martyr*; one, becauſe 'tis ſaid, *The Lord repented him of the evil*; and another, becauſe (ſays he) at the 16. verſe, *When the angel ſtretched out his hand upon* Jeruſalem *to deſtroy it, the Lord repented him*: why if the three days had been at an end, the Angel would not have ſtretched out his hand to have deſtroyed *Jeruſalem*: therefore the Angel ſtill putting forth his hand to deſtroy, ſhews that the three days were not at an end; ſo that there was an abatement. I ſpeak it to ſhew Gods readineſs to abate, and to ſhew mercy in the time of a Plague.

Thirdly, You may obſerve here in this ſtory, that when the Plague came to *Jeruſalem*, which was the moſt populous place, there it ſtayed, at the 16. verſe, *And when the Angel ſtretched out his hand over* Jeruſalem *to deſtroy it, the Lord repented him of the evil*; when it came to the moſt populous place, where 'twas moſt likely to be infective, there it ſtayed; ſee the readineſs of God to ſhew mercy.

But 4ly. you may obſerve, if you look into this ſtory, that the

the Lord repented him, and gave command for the staying of the Pestilence before *David* repented. I confess there is somewhat of his repentance before. But afterwards *David said unto God* (1 Chron. 21. 17.) *is it not I that have commanded the people to be numbred? even I, it is I that have sinned and done evil indeed; let thine hand I pray thee,* O Lord, my God, *be on me and on my fathers house, but not on this people that they should be plagued. David lift up his eyes,* (in the 16. *v.*) *and saw the Angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over against Jerusalem*; and then follows the speech of *David*. But if you look before, you shall find the Lord made an abatement before this speech of his, before this humiliation of his; the Lord shewed mercy and gave him his choice before, in the 2 *Sam.* 24. 16. *And when the Angel stretched out his hand upon* Jerusalem *to destroy it, the Lord repented him of the evil, and said to the Angel that destroyed the people, it is enough, stay now thine hand; and the Angel of the Lord was by the threshing floor of* Araunath *the* Jebusite. *And* David *spake unto the Lord, when he saw the Angel that smote the people, and said, lo, I have sinned, and I have done wickedly; but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my fathers house,* at the 17. verse; but the Lord repented him, at the 16. verse; as if the Lord did prevent *David's* repentance with his loving kindness; before his full repentance came out, the Lord gave commission to stay the Plague: look well upon this story, and you may see how ready the Lord is to shew mercy, and to be intreated by his people in the time of a Plague.

But 5ly. If this promise in the 91. *Psalm*, which is nothing else but a promise in the time of a Plague, if this promise be full, and certain, and solid, as it may obviate all our fears and objections; why then should we not trust in the Lord in the time of a Plague? Now, do but mark the *Psalm*, and you shall

ſhall ſee the words are ſo ſaid, as may obviate all your fears and objections.

Will you ſay the deſtroying Angels are now abroad, the arrows of the Almighty are now about us, (ſays he) *He will give his angels charge over thee, to keep thee in all thy ways; they ſhall bear thee up in their hands, leaſt thou daſh thy foot againſt a ſtone.* Will you ſay, I but hundreds fall on this ſide and on the other ſide, and thouſands may quickly; then (ſays he) *yet it ſhall not come nigh thee: there ſhall no evil befall thee, neither ſhall any plague come nigh thy dwelling*, ver. 7, 10.

Will you ſay, O, but this ſame diſeaſe of the Plague, 'tis like a Lion and an Adder, and as a young Lion and Dragon; yet, ſaith he, *Thou ſhalt tread upon the lion and adder, and the young lion and the dragon ſhalt thou trample under thy feet*, in the 13. verſe.

Will you ſay, O, but ſuppoſe the Plague ſhould come; all my friends would leave me, I ſhall be left all alone, and what ſhall become of me then? why (ſays he) at the 15. verſe, *He ſhall call upon me, and I will anſwer him, I will be with him in trouble*, ſpoken in regard of the Plague; I am of *Molerus* his mind, that the whole Pſalm relates to the Plague.

Will you ſay, O, but I cannot believe this, there is no likelihood that I ſhould eſcape in a general Plague; mark what he ſays in the laſt verſe, *With long life will I ſatisfie him, and ſhew him my ſalvation*, it ſhall be my ſalvation, thou ſhalt not be ſaved by ſecond cauſes, but it ſhall be my ſalvation; and in the 3d verſe, ſaith he, *Surely he ſhall deliver thee from the ſnare of the fowler, from the noiſom peſtilence*; do not doubt it, ſurely he ſhall deliver thee. The words of this Pſalm are ſo ſaid as to take off, and to obviate all our objections and fears; therefore why ſhould we not truſt in the Lord in the time of a Plague?

But you will ſay then, how ſhall this work of faith and truſting in the Lord be carried on? I ſhall ſay no more in it, but

but only two or three things from this Psalm. It must be carried on with love to God, knowledge of his name, and prayer. In the 14. verse, *because he hath set his love upon me*, therefore *will I deliver him*. As you must believe and trust in God, so you must set your love on God; and says he, *I will set him on high, because he hath known my name. He shall call upon me, and I will answer him*: Here are three things; Love to God, knowledge of his name, and prayer; your faith and trust in such a day must go along with these three: Some say, they do believe and trust in God, but they don't set their love upon God; some say they love him, but do not know his name, that whereby God is distinguished and worshipped; some say they know Gods name, but they do not pray. But now if you would carry on your faith and trust in the Lord as you ought to do, your trusting in the Lord must be carried on with Love to God, Knowledge of his Name, and Prayer.

2ly. Go on in your way Christians, do not start out of your way; *He shall give his angels charge over thee to keep thee in all thy ways*: In all thy ways, the ways of thy calling; take heed you be not found out of your way, that the Plague don't find you out of your way, look that you do not start out of your way.

3ly. And so to end; go to God, and tell the Lord that you do trust in him, and make him your Habitation; *He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty. I will say of the Lord* (in the Hebrew) *I will say to the Lord, my refuge, my fortress, my God, in him will I trust*. 'Tis not enough to trust in the Lord, but you must go to God and tell him, that you do trust in him, that you make him your Habitation; say, Lord, I make thee my Habitation, I trust in thee, thou art my refuge, and my fortress, in thee do I trust.

*FINIS.*

# The 91. Pſalm, verſ. 11. & 12.

*For he ſhall give his angels charge over thee, to keep thee in all thy ways.*
*They ſhall bear thee up in their hands, leſt thou daſh thy foot againſt a ſtone.*

FOr he ſhall give his angels charge over thee, &c. Having treated of this *Pſalm* already, I ſhall not ſpend much time in ſhewing you the coherence of theſe words with the former; you ſee they are brought in with a *for: For he ſhall give his angels charge over thee*; as giving an account and reaſon of that which was ſaid before. In the former part of the *Pſalm*, you read of the Saints protection in, and their deliverance from the Plague and peſtilence in the day thereof. At the 10. verſe, *There ſhall no evil befal thee, neither ſhall any plague come nigh thy dwelling.* Why? *For he ſhall give his angels charge over thee, to keep thee in all thy ways*, &c. So that here ſtill you have the promiſe of protection in the time of the Plague and peſtilence; the means whereby God will protect & deliver. The condition of this promiſe in theſe words, *keep thee in all thy ways.* So that though the danger of the Plague and peſtilence be never ſo great, yet if we be found in our ways, Gods angels under him ſhall be our protection. *He ſhall give his angels charge over thee, &c.* In which words, you may read the ſpecial and ſingular care and providence of God over his people in the time of Plague and peſtilence to be managed by the hands of Angels. God will take ſpecial order with the angels for the ſafety of his people in the time of the Plague and peſtilence.

For the clearing of which argument, three things will fall under our conſideration. Firſt, that God hath ſingular care

and providence over his children. 2ly. That this care and providence is managed by the hands of Angels; 3ly. That this and all this, is and shall be exerted and drawn out specially in the time of the Plague and pestilence.

As for the first, it is so full and clear in the words, that I shall need go no further. He doth not say, that God will provide for his people in the generall, but there is a singular and special care and providence that God hath for his people. For if you mind the words: first, he sayes, *he will give his angels charge over thee*: *Charge*, charge is a strict command, more than a bare *command*; as when you would have a servant do a business certainly and fully, you lay a charge upon him, I charge you that you do not neglect that business; you don't barely tell him what he should do, prescribe him his work; but you charge him to do it. So sayes the Lord unto the Angels; my servants or children, now they are in the Plague and Pestilence, O my Angels, I charge you stir not from their houses, I charge you stir not from such a ones bed-side; 'tis a charge, *He shall give his angels charge.*

2ly. He doth not only, and will not only charge his Angel, but his Angels; not one Angel charged with the safety of his people, but many Angels, for their better guard and security; *he shall give his angels charge.*

And 3ly. *He will give his angels charge over thee, to keep thee*; to keep thee: charge over thee, and to keep thee: not only over the whole Church of God, but over every particular member of the Church of God; *He will give his angels charge over thee, to keep thee*: this is his marvellous care.

Well! but besides this, *he will give his angels charge to keep thee in all thy wayes*; not in some of thy wayes, but in all thy wayes. As Gods providence is particular in regard of our persons, so 'tis universal in regard of our wayes. *He will give his angels charge over thee, to keep thee*, not in some, but in *all thy wayes.*

But

But is this all? no, *they shall bear thee up in their hands*; as every servant desires and loves to take up the young heir, or the young master into his armes; so the Angels. It is a great matter, that the Lord promiseth to pitch his tents, *and the Angels of the Lord shall pitch their tents round about them that fear him*: but here is more, the Angels shall not only pitch their tents, be their guard; but their nurses, to bear them up in their hands: but why? *that thou dash not thy foot against a stone*: when children begin to go, they are very apt to fall, and get many a knock; to stumble at every little stone: now there are many stones of stumbling that are in our way, and we are very apt to fall and mis-carry; but such is the goodnes of God, the providence of God, the goodnes of his providence, that as he hath provided his Angels to be our guard, in opposition to all our foreign enemies; so he hath provided his Angels to be our Nurses, in opposition to all our weaknesses and infirmities, that we get no hurt, that we miscarry not in the least, that *we dash not our foot against a stone*: Oh how tender is the Lord of his! in other Scriptures you know the Lord is said to keep his people as the apple of his eye: what is a man more tender of, than the apple of his eye? and when doth the Lord keep his people as the apple of his eye, but when they are lowest, and in the worst condition? In the 32. of *Deuteronomy*, vers. 10. *He found him in a desert land, and in the waste howling wilderness: he led him about, he instructed him, he kept him as the apple of his eye.* When they came out of *Egypt*, and when they were in the howling wilderness, the Lord did keep his people then as the apple of his eye: and if you look into the 2d. of *Zachary*, you shall find he did the same when they came out of *Babylon*, *Zach.* 2. vers. 6. *Ho, ho, come forth & flee from the land of the North, deliver thy self, oh Zion, that dwellest with the daughter of Babylon*: there were some that staid still behind, that were so wedded to their houses there, that they would not stir out of *Babylon*, some of

the worst of them; concerning these he says at the 8th verse, *After the glory hath he sent me to the Nations which spoyled you*; for, *he that toucheth you, toucheth the apple of his eye*: sinful poor unworthy people, that would not go home when they might, would not go out of *Babylon* when they might; yet how tender was the Lord of them? But I say, I shall need go no further than the Text: the Lord hath said it, that *He will give his Angels charge over you, to keep you in all your wayes, that you dash not your foot against a stone.* So that thus then you see the singular care and providence of God over his servants and children. That's the First.

But then 2ly. this care and providence of his is managed by the hands of Angels, the Angels are the people that are especially betrusted with this protection of the Saints. Mistake not; not as if the Lord himself did quit his hands of their protection; though the Angels should be our protection, yet if God should withdraw his protection and presence, we could not be satisfied with the protection of Angels. Look into the 33. of *Exodus*, and you shall see there, how the Lord by *Moses* tells the people, he would send an Angel before them, *I will send an Angel before thee, and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perezite, the Hivite, and the Jebusite; unto a land flowing with milk and honey: for I will not go up in the midst of thee, for thou art a stiff-necked people, lest I consume thee in the way*: what then? *and when the people heard these evill tidings they mourned, and no man did put on him his ornaments*; when they heard these evil tidings: what was this evil tidings, that their enemies should all be driven out before them, and that God would honour them with an Angel to go before them? yes, they called this evil tidings, because they had not the Lord himself to go before them. So that the bare presence of Angels without the Lord himself, could not satisfie a gracious soul still therefore God himself is our great protectour: and

there-

therefore the angels are ſaid to be ſent forth; are they not all miniſtring ſpirits ſent forth? and who is it that doth ſend them forth? he whoſe they are: whoſe are they? they are called in the firſt of the *Hebrew*, *the angels of God*; and the Text ſays they are his angels, His: Indeed in the 18th. of *Matthew*, they are called the Saints Angels, *Take heed that ye deſpiſe not one of thoſe little ones*, (10. verſ.) *for I ſay unto you that in heaven their angels, &c.* their angels, and yet His angels; theirs in regard of profit, for they are ſent forth for the good of the elect; but His in regard of authority, they are his ſervants, his miniſters. So that I ſay ſtill, though the angels have the management of this protection, yet God is the protectour of his people: but yet I ſay, though God be our great protectour, and God doth not quit his hands of this protection; ye he hath betruſted the protection of the Saints very much in the hands of the angels; and therefore they are called *Cherubims*: and wherefore are they called *Cherubims?* becauſe they do hide and protect. Upon this account the King of *Syrus* is called a *Cherub*, in that place of *Ezekiel*, becauſe of his hiding and protecting the people that were under him. And the angels have wings, not onely for their ſwiftneſs, but for protection; the wings being for protection, as well as to fly with. So that I ſay, though God be the great protectour of his people, yet that protection lyes much on the hands of angels.

But what need God make uſe of angels to protect his people? he is able to do it alone; and is it not for Gods diſhonour to make uſe of them for the protection of his people? no, 'tis for the honour of God: for the more honourable the ſervants are, the inſtruments are, that a King or Prince doth uſe for the protecting of his people, the more honourable is that King or Prince. Now the angels, they are honourable creatures; frequently they are called Gods: *thou haſt made him a little lower than the angels*, in the Hebrew 'tis *a little lower than*

*then the Gods: worship him all ye Gods* (in the Hebrew) *all ye Angels.* Well! but why are the Angels called into this protection, into this Nursery, into this Ministry? God hath several creatures that he can use to protect and safe-guard his people; why are the Angels in a special manner called into this work of protection of the Saints?

They are the fittest people in the world for this employment; fittest in regard of themselves; fittest in regard of the Saints. They are fittest in regard of themselves; for, first, they are an exceeding strong and potent people; who more fit to look to, and care for the concernments of the Saints and people of God, than those that are strong and potent? 'Tis said of the Angels in the 103. Psalm, that they excell in strength; *Bless the Lord ye his angels that excell in strength,* vers. 20. They are called, powers in the Host of God, they are the chariots and the horse-men, in the 68. Psalm, verse. 17. *The chariots of God are twenty thousand, even thousands of angels*; thousands of Angels: they are the chariots and horsemen in the Host of God: other foot-companies he hath, but his Chariots and horsemen, they are the Angels. One Angel (you know) destroyed an hundred and fourscore thousand of the Host of *Assyria* in a night; as one Constable will scare away twenty thieves, so one good Angel invested with Gods authority, is able to drive away a thousand evil Angels, Devils; they are an exceeding strong and potent people.

2ly. As they are an exceeding strong and potent people; so they are a very knowing and a wise people: and who so fit to manage the affairs and concerns of the Saints, and people of God, and to protect and defend them, as a knowing and understanding people? such are the Angels: the devils indeed, they are called knowing? but the Angels, good Angels, they are called intelligencers: you know what *Joab* said to *David*; *Thou art for wisdome as an angel of God*: saies our *Saviour, no man knoweth that day and time, no not the angels*

in

*in heaven*; as if the Angels in heaven knew every ſecret, and were acquainted with every hidden thing, they are an exceeding knowing people, very prudent, and very wiſe.

3ly. As they are an exceeding knowing and wiſe people, ſo they are alſo exceeding active and expeditious, quick in diſpatches; who more fit to defend and protect the Saints and people of God, than thoſe that are active, expedite and quick in their diſpatches? ſuch are the Angels. In the firſt of *Ezekiel* ye read, that every one had four wings; why? becauſe of their great activity and expedition, and the quick diſpatch they make in all their affairs.

Again; as they are an active and expeditious people, ſo they are a people very faithful both to God and man; in the 103. Pſalm, they are ready to do Gods will, and not only ready to fulfil Gods will, but they do it; *Bleſs the Lord all ye his Angels that excel in ſtrength*, (20. verſe) *that do his commandments, hearkning to the voyce of his word. Bleſſe ye the Lord all ye his hoſts, ye miniſters of his that do his pleaſure.* They are very faithful; and who ſo fit to do this work, to attend and look to the concernments of the Saints, and people of God, as thoſe that are faithful.

3ly. As they are an exceeding faithful people, ſo they are a people that are very loving to the Saints and children of God, very loving; otherwiſe they were not fit to be their nurſes: what is a nurſe without love? they are loving to the Saints: *Do it not* (ſaid the Angel unto *John*) *I am thy fellow ſervant*; don't give divine worſhip to me, I am thy fellow ſervant; fellow ſervants are loving to one another; they are fellow ſervants with the Saints. Are the Saints and people of God members of Chriſt, and is Chriſt their head? ſo is Chriſt the Lord of Angels; he is the Lord of Angels, and they follow him. In the firſt of *Zachary*, the 8. verſe; *I ſaw by night, and behold a man riding upon a red horſe, and he ſtood among the myrtle-trees that were in the bottom*; theſe Myrtle-trees in the bottom, are

are Saints in a low condition, *And behold a man riding upon a red horse*, this is Christ; *and he stood among the myrtle trees that were in the bottom; and behind him there were red horses, speckled, and white*; behind him: mark, who are those red horses, speckled and white, (in the 9. verse) *Then said I, oh my Lord, what are these? and the angel that talked with me said unto me, I will shew thee what these be; and the man that stood among the myrtle trees, answered and said, these are they whom the Lord hath sent to walk to and fro through the earth.* These are the Angels that stand behind Christ, that are the followers of Christ; they are his followers: the more union there is betwixt persons, the more they love; and as the union is, such is the love. If there be a natural union betwixt persons, their love will be natural; if their union be civil, political, their love will be political, civil; if the union be spiritual, ecclesiastical, the love is spiritual, ecclesiastical, more than natural. Now the union that is betwixt the Angels and the Saints, it is a Church union. *Ye are come*, saies the Apostle in the 12 of the *Hebrews*, verse the 22. *unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first born*: so that they are of the same Church, the general assembly and Church of the first born, and therefore they must needs be an exceeding loving people to the Saints, and people of God, and therefore a people fit for this employment, of all other the fittest for this employment, to be employed under God for the protection of the Saints, fittest, in regard of themselves.

But then again 2ly. fittest they are for this employment in regard of the Saints; for who more fit to be employed in this protection under God, the protection of the Saints, than those that are in some respect above the Saints, and in some respect beneath them; if a nurse be above the child, she may despise it, if the child be altogether above the nurse, the nurse cannot rule

rule it. Now the Angels they are in ſome reſpect beneath, and in ſome reſpect above the Saints; they are above the Saints in regard of their nature, as you all know; but in ſome reſpects they are beneath the Saints, and below the Saints: for the ſecond perſon did not come into their nature, as he did into the nature of the Saints; he took not on him the nature of Angels, but he took on him the ſeed of *Abraham*; and in that reſpect the Saints are above them: and the Saints are cloathed with the righteouſneſs of Chriſt, ſuch a garment as never came upon the back of an Angel, herein the Saints are above the Angels: and the Saints and people of God, they are members of Chriſt, and therein above the Angels; Chriſt is the Lord of Angels, but you don't read that the Angels are the members of Chriſt. So that I ſay, in ſome reſpects the Angels are beneath the Saints, and in ſome reſpects above them; and ſo the more fit for this employment. Ye ſee how 'tis with a mean man that ſits at dinner at a Noble man's table; he ſits down at the table with the Noble man, and the ſervants of the Noble man, they attend upon him; it may be the ſervants are better men than he, but becauſe he ſits down at the Noble mans table, theſe ſervants attend upon him, as upon their maſter. Now the Saints and people of God are members of Chriſt, they have communion with Chriſt, and ſit down at his table; and therefore his followers the Angels, they attend upon the Saints and people of God; and thus now ye ſee why the Angels are in a ſpecial manner called to this work of protection of the Saints and people of God.

Well, but then 3ly, why are the Angels called to this work of protection of the Saints, ſpecially in the time of Plague and peſtilence? why doth the Lord give a ſpecial charge to his Angels, to have a ſpecial care of his people in the time of the Plague and peſtilence, why at that time eſpecially?

Firſt of all, that time is a time of the greateſt danger; when ſhould the Nurſe look unto the child, if not in the

greateſt danger? now in the time of the greateſt danger, then come the *angels* to the ſuccour of Gods people. In the 32. chapter of *Geneſis* we read of the angels meeting of *Jacob* (at the 1. verſ.) *Jacob went on his way, and the angels of God met him; and when Jacob ſaw them, he ſaid, this is Gods hoſt;* they met him then: why then? he had a viſion when he went out from his Country, a promiſe in the way of a viſion, the angels aſcending and deſcending, and now he had the promiſe accompliſhed upon his return; why then? then he was in the greateſt danger, he was betwixt *Laban* and *Eſau*; and though he had paſſed the pikes of *Laban*, yet now he was to meet an old provoked enemy, a wicked man, *Eſau*: inſomuch that he was grievouſly afraid, and he prayed, *Lord deliver me from the hand of my brother*; well, and what then? then comes the angels; then comes this great danger, and then come the angels, *and he called the name of the place Mahanaim*; 'tis the ſame expreſſion that is uſed in the 6. chapter of the *Canticles* concerning the *Jews* returning unto their own Country, at the 13. verſe, *Return, return, oh Shulamite, return, return, that we may look upon thee*; what will ye ſee in the *Shulamite*? (in the *Jews* returning) as it were the company of *Mahanaims*, *Mahanaims*; two armies you read it, but 'tis the ſame word: why? poſſibly to ſhew that God will ſend an hoſt of angels to guard the *Jews* into their Country, as he ſent an hoſt of angels to guard their father *Jacob* into his Country. But I bring this to ſhew, that when the Saints and people of God are in greateſt danger, then come the angels to ſuccour them. Now the time of ſickneſs and of the plague is a time of great danger.

2ly. Look when all viſible means and helps fail, then is a fit time for inviſible help to come in. Now the help of the angel is inviſible, his hands are under his wings; you cannot ſee his help: when all viſible means and helps fail, then comes Gods inviſible help, then come the angels, a fit time for the angels.

But

But 3ly. Look when the deſtroying *angel* is abroad, then is a fit time for the protecting *angel* to ſtep in, and be at work. Now in the time of the Plague and peſtilence, the deſtroying angel is abroad; only here then this queſtion doth ariſe, whether the deſtroying angel, and the protecting angel differ? whether they be divers, or the ſame? I ſhall reſolve it in two or three Poſitions.

Firſt, although the ſame angel may deſtroy, and ſpare, as in *David's* time: yet the deſtroying angel, and the protecting angel ſeems to be divers; in the 7th. of *Revel.* four angels came out to hurt, and another came out to ſave: in the 9th. of *Ezekiel*, ſix men came out with their ſlaughter-weapons in their hands, and another came out to mark.

The ſecond poſition is this; as the deſtroying and protecting angel may ſeem to be divers, ſo God doth ſometimes employ an evil angel to afflict and deſtroy good men, and doth ſometimes employ a good angel to afflict bad men; ſometimes God doth employ a good angel to afflict and deſtroy wicked men, as in the caſe of *Sodom*, they were good angels that deſtroyed *Sodom*: ſometimes on the other ſide, God doth employ evil angels to afflict (and ſhall I uſe the word *deſtroy*) good men; the Devil wafted *Job*, and killed his children.

But 3ly. Though the angels may be thus employed, the deſtroyer, and the protector; yet this is certain, that all protection of the Saints falls into the hands and the lap of the good angels, *for he ſhall give his angels charge over thee*; *his*, why *his*? in diſtinction from the devils and evil angels, that did not ſtay by him, but left him in the time of their apoſtacy: *and they ſhall bear thee in their armes*; Devils don't bear the Saints in their armes, therefore the buſineſs of the Saints protection, this falls wholly upon the good angels to do; but look, I ſay, when the deſtroying angel is abroad, then is a fit time for the protecting angel to be abroad too.

Now in the time of the Plague and peſtilence, the deſtroying angel is abroad; therefore then eſpecially is the good angel to be at work for the protection of the Saints.

4ly. The time of the Plague, is a time when the Saints and people of God may want outward proviſion, good people may be ſhut up and ſtarved for want of victuals, in the time of the Plague: Now 'tis the work of the good angels to provide meat and victuals for the people of God ſometimes. In the firſt of *Kings* 19. verſ. 5. 'tis ſaid of *Elijah*, that *as he lay and ſlept under a juniper tree, an angel touched him, and ſaid unto him, Ariſe and eat, and he looked, and behold there was a cake baked on the coals, and a cruſe of water at his head; and he did eat and drank, and laid him down again. And the angel of the Lord came again the ſecond time, and touched him, and ſaid, ariſe and eat, becauſe the journey is too great for thee*, &c.

5ly. The time of the Plague and peſtilence, as 'tis a time of want, want of proviſion; ſo 'tis a time when many of Gods people are put to go for't, to fly for't, to run for't, to ſeek abroad for their houſes and habitations, don't know which way to go; 'tis the work of a good angel to go before them, to order and direct their way. In the 24. of *Geneſis*, verſ. 7. ſays *Abraham* to his ſervant, *He ſhall ſend his angels before thee*; 'tis the work of a good angel to order, and direct, and guide the people of God in their way.

Laſtly, the time of the Plague and peſtilence is a time when people need Phyſicians and Surgeons, Surgeons and Phyſicians againſt their malady; a good angel can do this, and ſometimes doth it: in the 5. of *John*, verſ. 4. *For an angel went down at a certain ſeaſon into the pool and troubled the water, whoſoever then firſt after the troubling of the water ſtept in, was made whole of whatſoever diſeaſe he had*; this is the work of an angel, to prepare a medicine; this is the work of an angel.

Ay

Ay, but you will ſay, all theſe inſtances are extraordinary; what's this to me in this time of the Plague and ſickneſs, what's this to me? theſe are extraordinary things; does their miniſtry ſtill continue, or no?

Mark! yes certainly: the Lord of hoſts is with us, the God of *Jacob* is our refuge; and how God was the God of *Jacob*, and how his refuge, ye heard even now: in the firſt of the *Hebrews*, 7th. verſe, 'tis ſaid, *And of the angels he ſaith, who maketh his angels ſpirits, and his miniſters a flame of fire; Who maketh*, in the preſent tenſe; as if 'twere always a doing, not *who hath made*, but *who maketh*; *who maketh his angels ſpirits, and his miniſters a flame of fire*, 'tis the preſent tenſe, 'tis continually a doing; and if you look into the old Teſtament, and compare the Cherubims that were in the tabernacle, with the Cherubims that were in the Temple, you ſhall find that the Cherubims that were in the tabernacle were but two, and the Cherubims that were in the Temple were four; why? but to ſhew that their protection ſhall rather be inlarged than leſſened; in the firſt Chapter of *John*, ſays our Saviour Chriſt there to *Nathaniel*, (laſt verſ.) *Verily, verily, I ſay unto you, that hereafter ye ſhall ſee heaven opened, and the angels of God aſcending and deſcending upon the ſon of man*; *hereafter*, this is a Goſpel truth, and the more you know and ſee the myſtery of the Goſpel revealed, the more will this myſtery be revealed to you; *hereafter ye ſhall ſee heaven open, and the angels of God aſcending*, &c. hereafter in Goſpel times; and pray mark the words of the text, *He ſhall give his angels charge over thee*, over thee; ſay you, I confeſs this a comfortable truth, the protection of Angels in the time of the Plague and peſtilence eſpecially, but what's this to me? yes, (ſays he) *He ſhall give his angels charge over thee*, over thee. Now pray tell me when you read the Commandments, *Thou ſhalt not ſteal, thou ſhalt not commit adultery, thou ſhalt do no murder*; do ye think that the *Thou* there

there doth belong to you? yes; I dare not steal, I dare not do any murder, I dare not commit adultery; for 'tis said, *Thou shalt not murther, thou shalt not commit adultery, thou shalt not steal*, and this *Thou* belongs to me; and why should not the *Thee* of the promise belong to you, as well as the *Thou* of the Commandement? Oh that those that are afflicted and troubled in conscience would think but of this one thing. If thou concernest thy self in the *Thou* of the Commandment, thou art concerned in the *Thee* of the Promise; the *thee* of the promise concerns thee as certainly as the *thou* of the Commandment: and thus now ye see I have gone through the Doctrine. The Lord hath a singular care and providence over his people, especially in the time of the Plague and pestilence, which is managed by the hands of angels. God will take special order with the angels for the safety of his people in the time of the Plague and pestilence.

Now I come to the Application.

If these things be so; first, great is the dignity of the Saints, of the Saints here on earth, though never so much despised by the world; they are attended with angels, they have angels for their attendants; is it not an honour to have such attendants as these? the great ones of the earth think it an honour to have a company of glittering fellows attending upon them, and following them in reds and ribbands, and gold and silver laces. Oh the beggarly attendants of this earth, unto the attendants the Saints have, glorious angels attend them; 'twas much that *Paul* spake: *All things are yours, whether Paul, or Apollo, or Cephas*, all are yours: *Paul's*, or *Apollo's*, or *Cephas's*; why what were they? they were Ministers, and Ministers are called angels, angels of the Churches; but not only these angels are the Saints attendants, but heavenly angels are the Saints attendants; oh what dignity, what honour is here? who dare despise any of the Saints or people of God, although they be never so mean? you

see

ſee what our Saviour ſaith, *Mat.* 18. ver. 10. *Take heed that you deſpiſe not one of theſe little ones; for I ſay unto you, that in heaven their angels do always behold the face of my Father which is in heaven:* that's the firſt.

2ly. If theſe things be ſo, why then ſurely the higheſt enjoyment, and the meaneſt employment commanded may and can ſtand together: what meaner employment than to attend upon a man that hath a plague-ſore running upon him? this the angels are to do, and they have the higheſt enjoyment at the ſame time; ſays he after, *they always behold the face of my Father.* So that then our higheſt enjoyments, and meaneſt employment commanded, may and can ſtand together; it may be you ſay, I won't go to my calling, 'tis a poor and mean calling, I ſhall not enjoy God in it: ay, but know this, you may enjoy God in the loweſt employment: the higheſt enjoyment and the meaneſt employment commanded, may and can ſtand together; that's the ſecond.

3ly. If theſe things be ſo, great is the Saints ſecurity, great is the Saints ſafety; are they not in ſafe hands, that are in the hands of angels? not of one angel, but many angels; if this be not enough, why the angels bear them up in their armes: if this be not enough, God himſelf carries them in his armes, as in the days of old; Gods eye is upon them, his ear is open to their cry; Chriſts left hand is under their head, and his right hand doth embrace them, all the angels attending upon them; Oh the ſafety and ſecurity of the Saints and people of God, even in the worſt of times, in the time of the Plague and peſtilence.

4ly. If theſe things be ſo; how good and gracious is the Lord unto you, you that are the Saints and people of God? how good and gracious is the Lord to you? no ſooner had *David* ſaid *Pſal.* 34. 7. *The angel of the Lord encampeth round about them that fear him, and delivereth them*; but the next words he ſubjoyns, *Oh taſt and ſee that the Lord is good.*

Ay

Ay, here you may taſt and ſee the goodneſs of the Lord indeed, in the miniſtration of angels; that the angels nurſe you, and carry you up and down in their armes: the more you look into this, the more you will ſee how good and gracious the Lord is. In the 8th. *Pſalm*, when *David* had conſidered the creatures round, *Lord* (ſays he) *what is man, that thou art mindful of him, and the ſon of man that thou viſiteſt him; for thou haſt made him a little lower than the angels*, for a time; *all ſheep and oxen, and all creatures thou haſt put under his feet:* He begins the *Pſalm* thus, *Oh Lord, our Lord, how excellent is thy name in all the earth!* and becauſe his heart was full of the ſenſe of Gods love, he ends the *Pſalm* with the ſame words, *O Lord, our Lord, how excellent is thy name in all the earth!* ay, this is a taking thing indeed; here you may ſee how gracious and good the Lord is to you.

5ly. If theſe things be ſo; how infinitely are we all beholden unto Jeſus Chriſt, upon whoſe account 'tis that the Angels are your attendants in this time of the Plague and ſickneſs; he is the ladder that *Jacob* ſaw: Chriſts explains that ladder himſelf; *You ſhall ſee heaven open, and the angels of God aſcending and deſcending upon the ſon of man*; 'tis upon Chriſts account, all the miniſtry of angels is upon Chriſts account: here you have more than *Adam* had in the ſtate of innocency; whem *Adam* fell, then you read indeed of the Cherubims ſet to keep the tree of life, to keep Paradiſe; but you don't read that before the fall he had the angels to miniſter to him; but now in and by Jeſus Chriſt, we have the miniſtration of angels, we are reconciled unto all the angels, and not only ſo, but they are brought in to be our attendants. Oh bleſſed be God for Chriſt! why ſhould we not ſay, *I love thee dearly, O Lord my Saviour, by whom I am made partaker of this infinite priviledge of the miniſtration of angels.*

6ly. If theſe things be ſo; what a mighty difference is there

there betwixt the godly and the wicked, even in the time of the Plague. Your great desire in this sickness time, is that God would make a difference betwixt the one and the other; whatever outward difference there is, I am sure there is this difference, the Saints and people of God have the angels to attend upon them, but the wicked have not. The Corn and the weeds are cut down by the same sythe, by the same stroak; but the corn and the weeds are differenced. Two men, a godly man and a wicked man, lay sick of the Plague at the same time: the wicked man hath little or no attendance when his friends leave him, it may be he hath no body to attend him, except it be a halberteer at the door; no Angels to attend him: but the good man, when all his friends are gone then come the Angels and comfort him, and attend upon him and he may comfort himself, and say, though my friends have left me, yet here are the Lords Angels to look to me and comfort me. What a mighty difference is there betwixt the one and the other? Oh who would not be godly? who would not get into Christ upon this very account?

7ly. If these things be so; why then, why should we not trust in the Lord in this day of great mortality, this sickly time, this time of the Plague and Pestilence? what, shall the Angels be your attendants, (now especially) and won't you trust in God? what have you such a promise as this is, and will you not trust in the Lord? shall the Lord himself be your protector, and charge his Angels with you for such a time as this, and will you not trust in the Lord? 'Tis recorded of *Alexander*, that being in great danger, and to fight next day with his enemies, he slept very soundly the night before, and he being ask'd the reason thereof, said, *Parmenio* wakes, meaning a great & faithful Captain of his, *Parmenio* wakes, says he. The Angels are called watch-men; they watch & are faithful, therefore you may be secure, quiet and at rest; trust in the Lord for ever upon this account, in this day trust in the Lord.

8ly. If these things be so; then (friends) why should we not stoop to any work commanded, though it ly much beneath us? Don't you think that the attending upon a sick man, a man that hath a Plague-sore running upon him, is a work that lyes much beneath Angels? yet the Angels do it because 'tis commanded, though much beneath them, yet they stoop to it because it is commanded: and what though a work ly much beneath you, yet if it be commanded, why should you not stoop to it? you will say, such a one is much beneath me, I wont lay my hand under his shooes, he is much beneath me; ah but the Angels lay their hands under your shooes, and the work they do for you is much beneath them; why should we not be like our attendants? this is Angelical obedience; the Angels do you many a kindness, and never look for thanks from you, they do many a kindness that you are not aware of: why are you delivered, sometimes you know not how? here's a hand under a wing, the ministration of Angels is the cause of it. But I say, the work they stoop to for you is much beneath them, and therefore why should we not stoop to any work commanded, though it ly much beneath us?

9ly. If these things be so (friends) what manner of men and women ought we to be in all holy conversation? what, your attendants so holy, and you so unholy? let the women be covered, because of the Angels, sayes the Apostle; so say I, let us walk holily because of the Angels, they are alwayes about us: if you be in company with a grave man, you won't giggle, nor be so frothy as with others; if a man have a servant attending upon him that is grave and sober, he won't be frothy and vain; behold what grave and holy attendants there are about you; and will you giggle, and be frothy and vain? Oh what manner of men and women ought we to be in all holy conversation?

But tenthly and lastly, to conclude; if these things be so, why should we not alwayes be found in that way, whereby we

we may come within the compass of this protection: in the 34. *Psalm* it is put upon fearing God; *they shall pitch their tents round about them that fear him*; in this *Psalm* it is put most upon trusting in God. In this 91. *Psalm*, in this verse, it is put upon (this protection of Angels is put upon) being in our way; *They shall bear you up in their hands. He shall give his angels charge over thee to keep you in all your ways*, in all your ways; your ways: your ways are Gods ways, your way is the way commanded by God; if you be out of Gods way, you are out of your own way; if you be in your way, the Angels shall keep you even in the time of a Plague, and bear you up in their hands that you dash not your foot against a stone; but if you be out of your way, I won't ensure you of safety. When *Balaam* went upon the devils errand an Angel met him and scared his asse, and the asse run his foot against the wall, dashed his foot against the wall; the promise is, thou shalt not dash thy foot against a stone; but he was out of his way, and the Angel met him and scared his asse, and his asse made him push his legs against the wall. *Jonah* went out of his way, when he ran away from God; God bad him go one way, and he went another; well, what then? were the Angels with him for his protection? the very sea would not be quiet, till he was thrown over-board; instead of Angels to protect him, he had a Whale to devour him. I confess indeed, through the free grace & mercy of God, the belly of destruction was made a chamber of preservation to him, but he was out of his way; and instead of an Angel to keep him that he dash not his foot, his whole body was thrown over-board. Sayes *Solomon*, *As a bird from her nest, so is a man out of his place*; so long as the bird is in her nest, it is free from the hawk, it is free from the birding peece, 'tis free from the nets, and ginns, and snares, as long as 'tis in her nest; but when the bird is off her nest, then she is exposed to many dangers. So, so long as a man is in his way, in his place

and in his way, he is well, and under protection; but when a man is off his seat, out of his place and out of his way; then is he exposed to all danger: be but in your way, be but in your way, and then you may assure your selves of divine protection, and of the management thereof by the hands of Angels. Oh who would not labour always to be in that way which God hath appointed him to be in! why should we not always consider with our selves, & say, *Am I in my way?* Old Mr. *Dod* being upon the water, and going out of one boat into another, slipped between them, & the first word he spake was this, *am I in my way?* so we should always be saying, but still in my way? am I in my way? I am now idleing away my time, but, *Am I in my way?* Oh my soul, *am I in my way?* I am in my calling this day, without prayer in the morning, and reading the Scriptures; but am I in my way? Oh my soul, am I in my way? I am now in such frothy company, where I get no good, but hurt; but am I in my way? ever consider this, *am I in my way?* you may expect the Lords protection, and the Angels attendance, if you be in your way, but not else. Now then as ever you desire the protection of the Almighty, and the attendance of Angels, especially in this time of danger, sickness, Plague and Pestilence, let us all labour daily to look to it, that we be found in our way, the way the Lord hath set us in, and what I say to you, I say to my self, and to all, *wait on the Lord, and keep his way.*

FINIS.

there betwixt the godly and the wicked, even in the time of the Plague. Your great deſire in this ſickneſs time, is that God would make a difference betwixt the one and the other; whatever outward difference there is, I am ſure there is this difference, the Saints and people of God have the angels to attend upon them, but the wicked have not. The Corn and the weeds are cut down by the ſame ſythe, by the ſame ſtroak; but the corn and the weeds are differenced. Two men, a godly man and a wicked man, lay ſick of the Plague at the ſame time: the wicked man hath little or no attendance when his friends leave him, it may be he hath no body to attend him, except it be a halberteer at the door; no Angels to attend him: but the good man, when all his friends are gone then come the Angels and comfort him, and attend upon him, and he may comfort himſelf, and ſay, though my friends have left me, yet here are the Lords Angels to look to me and comfort me. What a mighty difference is there betwixt the one and the other? Oh who would not be godly? who would not get into Chriſt upon this very account?

7ly. If theſe things be ſo; why then, why ſhould we not truſt in the Lord in this day of great mortality, this ſickly time, this time of the Plague and Peſtilence? what, ſhall the Angels be your attendants, (now eſpecially) and won't you truſt in God? what have you ſuch a promiſe as this is, and will you not truſt in the Lord? ſhall the Lord himſelf be your protector, and charge his Angels with you for ſuch a time as this, and will you not truſt in the Lord? 'Tis recorded of *Alexander*, that being in great danger, and to fight next day with his enemies, he ſlept very ſoundly the night before, and he being aſk'd the reaſon thereof, ſaid, *Parmenio* wakes, meaning a great & faithful Captain of his, *Parmenio* wakes, ſays he. The Angels are called watch-men; they watch & are faithful, therefore you may be ſecure, quiet and at reſt; truſt in the Lord for ever upon this account, in this day truſt in the Lord.

8ly, If these things be so; then (friends) why should we not stoop to any work commanded, though it ly much beneath us? Don't you think that the attending upon a sick man, a man that hath a Plague-sore running upon him, is a work that lyes much beneath Angels? yet the Angels do it because 'tis commanded, though much beneath them, yet they stoop to it because it is commanded: and what though a work ly much beneath you, yet if it be commanded, why should you not stoop to it? you will say, such a one is much beneath me, I wont lay my hand under his shooes, he is much beneath me; ah but the Angels lay their hands under your shooes, and the work they do for you is much beneath them; why should we not be like our attendants? this is Angelical obedience; the Angels do you many a kindness, and never look for thanks from you, they do many a kindness that you are not aware of: why are you delivered, sometimes you know not how? here's a hand under a wing, the ministration of Angels is the cause of it. But I say, the work they stoop to for you is much beneath them, and therefore why should we not stoop to any work commanded, though it ly much beneath us?

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and in his way, he is well, and under protection; but when a man is off his seat, out of his place and out of his way, then is he exposed to all dangers: but be but in your way, be that in your way, and then you may salute your selves of divine protection, and of the management thereof by the hands of Angels. Oh who would not labour always to be in that way which God hath appointed him to be in! why should we not always consider with our selves, & say, *But am I in my way?* Old Mr. *Dod* being upon the water, and going out of one boat into another, slipped between them, & the first word he spake was this, *am I in my way?* so we should always be saying, but am I in my way? am I in my way? I am now idleing away my time, but, *Am I in my way?* Oh my soul, *am I in my way?* I am in my calling this day, without prayer in the morning, and reading the Scriptures; but am I in my way? Oh my soul, am I in my way? I am now in such frothy company, where I get no good, but hurt; but am I in my way? ever consider this, am I in my way? you may expect the Lords protection, and the Angels attendance, if you be in your way, but not else. Now then as ever you desire the protection of the Almighty, and the attendance of Angels, especially in this time of danger, sickness, Plague and Pestilence, let us all labour daily to look to it, that we be found in our way, the way the Lord hath set us in; and what I say to you, I say to my self, and to all, *wait on the Lord, and keep his way.*